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THE LAW OF FELLOWSHIP.

Home-Talk by J. H. Noyes, W. O., Oct. 15, 1867.

IT is good for us to refresh our minds from time to time on the subject of true fellowship. I think I can define to-night, more clearly than I have ever done, the difference between true and false. We understand by the ascending fellowship, a state in which a person seeks companionship with those who are on a superior spiritual plane, so that the *drawing* of the fellowship is upward; and by the descending fellowship, a state in which a person loves those who are on an inferior spiritual plane, so that the drawing of the fellowship is downward. Every one will say at once, that the ascending fellowship is good and necessary; it is best, of course, that all should associate with those who will draw them upward. But still, in order that there may be ascending fellowship, there must be descending fellowship. If I love a superior, then that superior in loving me, must love in a descending direction; so descending fellowship must be legitimate, and where is the limit? Now, how shall we set this thing exactly right in our minds? I set it right in my mind thus:

The ascending fellowship—that which draws us upward to God, to Christ, to Paul, to the Primitive Church, and to persons more spiritual than ourselves, visible and invisible, is always in order. It is always legitimate, and does not need to be limited by us, because those with whom we seek fellowship in that direction, will take care that the right limitation is made. We can not get into more fellowship with God than he chooses to give us. We may always set our hearts flowing in the ascending direction. There is no danger of our going too far, because if any limitation is needed, the superior will make it. That branch of the matter is disposed of.

Now for the descending fellowship. In what cases is that legitimate? How far is it to be allowed, and how far limited? How much can we have, and maintain the principles of unity? My answer is this: *You may have just so much descending fellowship as the ascending fellowship directs and allows.* Christ set his heart wholly toward the Father. "Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, mind and strength." He went just so far into descending fellowship as the Father

sent him. In this way the descending fellowship comes right into the same category with the ascending, and it is all a unit. If the Father sends down the Son to love the world, in loving it he obeys the Father, and there is no separate interest in the case. The Father has no necessity for being jealous of him, because he sent him to do it. Christ's obedience to his Father was the very essence of his descending fellowship. The only principle on which the descending fellowship, can be justified, is, that it is sanctioned by the superior, that it is identified with the ascending fellowship, and gets its authority from it. All true, legitimate descending fellowship, carries with it the inspiration of the superior. This, you see, is pretty close work, but it is as fair for one as for another.

This is the principle which shall take the place of all law. Give it full sweep, and you don't want any law in this or any other world. With this principle, you have God all in all; you have God directing all your fellowships. This is the principle which the Community was built to carry out; and sooner or later we shall establish it as the constitution of the Kingdom of Heaven. So far I see clearly. Now I will go a step farther.

While in the ascending fellowship there is no self-limitation, because you are limited by your superior, in the descending fellowship you must be prepared to limit yourself, and the one with whom you associate. Self-limitation, is the principle which qualifies one for the descending fellowship. Here we come squarely upon our principle of Male Continence. In the fellowship between man and woman, man is the superior, and his business is self-limitation. We hold that the male is not only responsible for his own limitation, but for that of the female. This simple principle runs through the whole line of fellowships; between the Father and the Son, between the Son and the church, between man and woman, and so on. In all the degrees of fellowship between the superior and inferior, the principle of self-limitation belongs to the superior.

See the application of this principle. In the first place, children and young persons who have not developed a spiritual character, are in a position where their fellowships ought to be almost exclusively in the ascending direction. The attainment of a position where a person is qualified for the descending fellowship, is a later thing. It must, in the nature of the case, come when a person has attained such inspiration and such fellowship with those

above him, that he can receive and transmit true self-limitation.

Now it is easy to work out the whole problem. Any one can tell for himself, whether or not he has reached a spot where the inspiration of a superior being works through him in a way to make descending fellowship safe for him. There can be no law made about it; but we can see that those who are not established in the ascending fellowship, with the circulation unobstructed between them and God, are unfit for the descending fellowship, and must wait until they can grow to that position. They must wait until inspiration turns them downward and gives them freedom, by giving them self-limitation.

This principle being settled, we can distinguish false love from true. Here, we will say, is a man who has no hold on God and the heavens, and in whom inspiration has no circulation; he may be ever so wise, and yet his fellowship must inevitably be descending, whether he seeks love from persons younger than himself and below him, or even from those older than himself. A young person may love an old person in these circumstances, and yet it will be false love; i. e., descending fellowship for both. It is man's business to take hold on Christ, and woman's to take hold on man. But suppose the man does not take hold on Christ, and that the woman says, "It is my duty to seek the ascending fellowship, so I will take hold on this man." Is that the ascending fellowship? If the link is broken between man and Christ, can the woman's love for that man be ascending fellowship? Evidently not. There is a seeming ascending fellowship which is really descending; and there is where false love enters.

If we can get love working according to this rule—ascending fellowship first, and then descending fellowship as much as the ascending fellowship allows and sanctions—no matter how much love there is going, nor how much special love. I would not set up a distinction of right and wrong between general and special love, except that special love, when false, makes more mischief. I insist that all love, whether general or special, must have its authority in the sanction and inspiration of the ascending fellowship. All love which is at work in a corner, away from the general circulation, where there are no series of links connecting it with God, is false love; it is hell-fire; it tears in pieces and devours, instead of making unity, peace and harmony. There is a great deal of that kind of fellowship which is to be tolerated; for God is merciful.

He waits on people, reaches after them, follows them and brings them back, when they are deep in that kind of idolatry. But he will have to bring them out of it, and make an end of it, cost what it will, or else there is nothing but perdition before them.

Christ came into the world and gave himself for it; he poured out his love like an ocean upon the world. Yet it was not because he wanted to do it himself; it was because the Father sent him. He went just so far as the Father bade him, and no farther. He stopped just when the Father called him back, and his whole manifestation of love to the world was pure obedience to the Father from beginning to end. That is the example for us. There is no safety in following any other in the descending fellowship. Paul states this principle in so many words. He says, "Husbands love your wives *even as* Christ loved the church." Christ's object in manifesting his love to the church was to save and purify it and make it fit for his Father's fellowship, and so bring it to the Father.

This is a principle which turns every way. It is one of the universal truths. It is the principle which will finally have to regulate the relation between our souls and bodies. The body is the inferior of the soul, and there has to be ascending fellowship from the body to the soul, and on the other hand, descending fellowship from the soul to the body. The soul must go down into the body and have fellowship with its pleasures, just so far as God and the heavens send it; and the body must go down unto the businesses and pleasures of the material world, just so far as the soul sends it, and no farther. The superior sending and limiting the inferior, is the principle that starts from the example of the Father and the Son, and runs through all the descending links of celestial and terrestrial love.

SCRAPS AND TALKS,

FROM THE OLD TRUNK IN THE GARRET.

Invisible Solids.

I feel the need of more substantial faith in *invisible solids*. I have as much evidence in my own experience of the existence of invisible solids, as of invisible fluids or gases. I am conscious that evil spirits have a hardness—a solidity of sensation. It is the same kind of solidity that there is, for instance, in cloth and leather; it has a firm cohesiveness in it. When there is a pressure of evil on me, the sensations are the same as though there were some heavy substance bearing down on me like a tough blanket. Anything that has a tenacity or cohesion of the particles among themselves, is a solid. It is evident from the nature of things, that all foundations are more solid than superstructures; and the spiritual is really the basis and foundation of the visible. All solidity, all form, all matter, as far as there is cohesiveness and attraction in them, come out from the spiritual. The substance of all form, and solidity, must be back in the spiritual. We should regard God and the spiritual

world as the foundation on which the visible world stands, just as this house stands on stone-work, and substances that are more solid than the house itself. The sea is built on its earth-foundations; so the whole machinery of the universe is built on the word of God. The word of God is a spiritual power and substance. The foundations of the earth are in God and the spiritual world. We conceive of Hades as a state of weakness and ghostliness, having a similar relation to this world that the atmosphere has to this earth; we conceive of it as being much less substantial than this world. On the other hand, we must conceive that the spiritual world on the side of God—which is the side of the redeemed—instead of being like the atmosphere of the earth, an attenuated substance, is the foundation of the earth. The world of Hades proceeds from the earth; but the resurrection world in which God is at home, does not proceed from the earth, but the earth proceeds from it; and instead of being *less* solid, it is *more* solid, than the visible world. Abraham looked for "a city which hath foundations, whose builder and maker is God;" which expression seems to show that he did not conceive of visible things as having foundations.—*Home-Talk*.

Nov. 8, 1851.

A Pain-killer.

I suppose that it is possible for the spirit of God to get possession of us so that it will be better than chloroform to ease us of pain. God does not want to have us desire or be content with pain. On the contrary, abhorrence of pain is pleasing in his sight. The difficulty is that people seek alleviation from pain in the wrong way. Instead of seeking it in the spirit of God, they seek it in external means. I would not discourage in any one the sentiment of dread of pain; and not only of pain, but of death. It is a distressing thing to die. I don't believe God wants to have us willing to die. I believe he delights to alleviate pain. He wants us to seek redemption from *him*. When we do that, we shall find him forward enough to give us chloroform. He can make us happy in hell-fire. I have been through hell-fire, in one sense, body and soul. Dives could not have been in a much worse place than I have been in. But I did not seek alleviation from pain in change of circumstances. I did not even call for a drop of water to cool my tongue. I sought relief in God, and had a pretty comfortable time after all. Stephen could not have suffered much when he was stoned; he was full of the Holy Ghost, and no chloroform can be equal to that in its effect.

It is a damnable doctrine that God loves to have us suffer pain. He wants to have us flee from pain, and escape it entirely. He wants to have us hate it with a perfect hatred. He wants us to *trust* him; that is all. If he could get us to trust him without putting us into trials that wake us up to an appreciation of him, he would not put us into them. I have no doubt that the time will come in the progress of the race, when children can be taught all that is necessary without suffering. The good is not in the suffering, but in the result, in the melting of heart which suffering produces; and when that can be brought about in any other way than by pain, pain will be dispensed with.

Jan. 1, 1852.

THE USE OF CONFESSION.

"WHOSOEVER shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10: 32.

One of the many subjects spoken of by Christ, which I did not comprehend when under the teachings of the Orthodox churches, was that of confession. But the theological university that I am now attending, reveals the subject in its true light, and elevates it to one of great importance in the Christian warfare. As I now look back upon my experience while in the church, I can see that instead of confessing Christ before men, I was almost constantly confessing the devil. I of course did it ignorantly, the same as Paul, when he was persecuting the church, thought he was doing God's service. I believe that to-day nine-tenths of the professors of religion of Christendom are confessing the devil, in the deluded belief that they are confessing Christ. And they are doing it in this way: By confessing that when they would do good, evil is present with them. They are constantly bemoaning their shortcomings, and sighing for a better life. What is this but confessing the devil?

In order to confess Christ, a person must understand the purpose Christ had in coming into this world; viz., to save people from their sins. And the only way that we can be saved from our sins, is by accepting Christ's righteousness; by dying to our old life, and putting on the life of Christ. Nothing that we ever have done, or can do, will justify us in the sight of God: so that we had better at once stop our regrets for failures in the past, or hopes of any better success in the future; become dead, and then take Christ for our life and justification. "If any man be in Christ he is a new creature; old things are passed away; behold, all things are become new." This being the case, we can not sin, because Christ can not sin. And if that is true, it is making God a liar to confess that we are overcome by temptation. We should instead confess Christ our strength to overcome all evil: we should confess him in us a savior from all sin.

"Out of the abundance of the heart, the mouth speaketh." Confession of the mouth is a sure index of the condition of the heart. It is to the body, what belief of the heart is to the soul. Both are necessary for salvation. "With the heart man believeth unto righteousness: and with the mouth confession is made unto salvation." God proposes to either save or damn the whole man, both soul and body; and it is just as necessary that the body do its share in the work of salvation, as the soul. It will not do to say, as I used to do, that my heart was all right, though my body worked the works of the devil. We are exhorted to "present our bodies a living sacrifice unto God, holy, acceptable:" and this is called a "reasonable service." We must confess Christ before men with our bodies by word of mouth, and by action, if we would attain unto salvation. The devil persuades people that it is of no great consequence how they confess, if they only believe the truth. But Paul says we must "confess the *Lord Jesus*" in order to be saved. And Christ says we must "confess *him* before men" if we would be confessed before his Father.

I once went about the country distributing tracts, and thought I was working out my sal-

vation. That was well enough in its place; but the first great work in order to expect salvation was not yet done; namely, confession of Christ with my mouth. To be sure I spent much time laboring with others to get them to attend to the truth and be saved. But that is not what we are told to do. We are not to try to save others, but to save ourselves; confess that we believe the resurrection power of Christ is in our hearts and in our bodies. The blind ought not to lead the blind.

When I first visited the Community, I was forcibly impressed by the frequency and earnestness with which the family confessed Christ. They seemed perfectly abandoned to Christ, and apparently looked to him with childlike faith, to control their thoughts and to aid them in all things. Personally I have discovered that the confession of Christ in all things has proved a saving ordinance from sin. With the confession has come strength to perform; and the result is that peace flows like a river. It has shown me that Christ is really in me controlling my passions and thoughts. There is no sham about it, but a real true process is going on which causes me to be a real miracle to myself; and from henceforth I purpose to use my mouth as a true exponent of my heart.

D. E. S.

HOW I GOT AN EDUCATION.

BY HENRY THACKER.

IX.

FOR the benefit of invalids, I may perhaps be excused for recurring to the time of my second attack by disease, and giving an outline of the physical difficulties with which I had to contend at the time, and during several subsequent years.

The fever and ague, though one of the most distressing diseases, is not considered necessarily dangerous in itself; but my mind being at the time fully occupied with spiritual subjects, I neglected in a measure proper bodily treatment, so that other diseases set in. On consulting the physician, I was told that there was but a small chance for my recovering, and the only course left, was to endure the process of salivation. Whether that saved my life or not, one thing is certain, had I understood the effect of the operation, and the years of bodily suffering that were to follow in consequence, I never should have submitted to the process. Although I lived through it, for several subsequent years I dragged out a most miserable existence, and have felt ever since, that physically and mentally, I was little more than half a man as compared to what I had been before. By the latter part of summer I had so far recovered as to be able to walk about, but was, physically, in the most deplorable state imaginable. I could neither eat nor sleep with any degree of comfort, and I seemed to have come to a stand-still, as far as any improvement in health was concerned. Thus I felt that the doctors, more than the disease, had been the means of using me up; and now they could do nothing further to help me.

About this time I happened to be stopping a few weeks with an acquaintance near the foot of the beautiful lake situated in my native town, to the shore of which (a distance of perhaps half a mile), I was in the habit of making daily visits. One day, while seated on a log gazing into the pure water of the lake, at a point where it flowed in a gentle current into its outlet, a desire to take a plunge into the pellucid current suddenly came over me. But I resisted the temptation, concluding that I would first consult the physician. On presenting the matter to the doctor, he advised me not to make the experiment, telling me, that if I wanted to take a bath, to use a "little warm water." This did not seem to satisfy my craving; and as I daily continued to visit the spot, the desire to get into the

water increased, until I came to the conclusion to take the risk into my own hands. The fact is, I had begun to distrust the doctors, and had arrived at the conclusion that they didn't know everything; and though I had no desire to do violence to my life, I felt that death would be preferable to such a wretched existence; and as I had a hankering to go into the water, it might perhaps do me good instead of harm. At any rate, I now felt persuaded that if I ever recovered my health, it must be brought about by a higher power than is given to man. In such a mood as this, I made the plunge. In my then weak state of body, the shock was indeed great. I remained in the water scarcely a minute, and dressing myself, walked away in the direction of the house, watching the effect of the operation. I said nothing to any one about the matter, and as I perceived that no harm had resulted but that instead I felt refreshed, I determined the next day to take another bath. In this manner I continued to bathe nearly every day during the time I remained in the place, and with good results. Indeed, from this time my health began to improve.

During the following autumn and beginning of winter, being obliged to keep mainly within doors, my time was occupied principally in reading and study. But this course I found worked badly for my health. I was indeed feeble, and I felt that if I could not in some way bring about a change, I should in all human probability "go by the board" before spring. Whilst thus brooding over my condition, my former occupation presented itself to mind. My favorite, the ax, had long since been laid aside. But could I think of ever wielding that implement again? Bright visions pictured by memory of the pleasure I once enjoyed whilst engaged in that manly employment, were indeed not wanting; but where were the courage, and the physical power that would again enable me to grapple with the mighty forest? Yet I could see no other alternative. I must do or die.

One day as the man with whom I was boarding, was getting ready to go to town, I gave him some money and told him I wanted him to purchase me an ax.

"What in the world," said he, "do you want to do with an ax? Are you crazy?"

"No," I said, "I think not; but I want an ax, and a handle to put in it."

Though incredulous as to the use I intended to put it to, he nevertheless brought home the ax, and the next day I went into the shop and fitted in the handle. I was now ready for a job. At this juncture, a man of my acquaintance called, who I knew had just purchased a wood-lot within a mile of the house and was about to proceed to cut off the timber. I at once asked him if he would give me a job of cutting cord-wood. He laughingly answered,

"Yes, I think I can give you as much of a job as you will want."

"But," said I, "I am in earnest. I want a job, and I want to commence it immediately."

He finally told me I might cut as much, or as little as I pleased, and he would pay me the usual price per cord for whatever I did. The next morning I asked the lady of the house to put me up some dinner in a basket; then shouldering my ax, and with dinner-basket in my hand, I started for the wood. The snow at the time lay several inches in depth upon the ground, and the weather was freezing cold. On arriving in the wood, the first thing I did was to scrape away the snow from a large stump and build a fire against it; a precautionary step, as I was well aware that I should not be able to bear sufficient exercise to keep myself from freezing. This done and every thing being in readiness, I took my ax, and walking up to a maple tree about two feet in diameter, commenced the attack. It is needless perhaps to say, that although I made a fair show of pluck, the blows fell rather feebly. How long I was engaged in felling the tree, or how often I found it necessary to return to the fire during the time in order to keep from freezing, I will not undertake to say. But in course of time the tree had fallen and I stood upon its trunk in the attitude of hewing it into cord-wood. How long a time it took me to ac-

complish the task, I can not now tell. But had I been obliged to keep an old-fashioned fire-place in fuel for the day, I fear there would have been some shivering about the hearth-stone, and the children, I imagine, would have gone supperless to bed, for the want of fire to do the cooking. Nevertheless, I had made the attempt, and that in itself, even if I should fail, was worth something; and though I did little else than to sit by the burning stump, I continued in the forest throughout the day, and when in the evening I reached the house I was perhaps as nearly exhausted as a man need be and still be able to navigate. However, by the next morning I had so far recovered from the fatigue of the previous day as to feel determined to try the wood again. Thus with little intermission I continued day after day in this course, when at times on my return to the house I would become so far exhausted as to sit down in the snow, scarcely able to decide whether to proceed or not. But I could see that it was before me to conquer on this line or die in the attempt, and I would make another effort.

In this manner, by perseverance in the severest muscular exercise and exposure to the cold, I finally began to gain strength. My food digested better, and I slept better nights, which fact greatly encouraged me in the undertaking. I continued to wield the ax with increasing ability until the snow melted away in the spring, when on measuring my wood it was found that I had cut, split and piled sixty cords; and that, too, under circumstances that I could wish might never again fall to the lot of a human being to endure. Thus successively I broke away from the principalities of priestcraft and doctors, and by faith and perseverance worked myself into a better state of health; and from that day to this—a period of at least twenty-five years—I have had no occasion for the employment of either of the faculty. Although I do not wish to be understood as marking out a course, even under similar circumstances, for others to follow, two things I think I have proved in my own experience; and those are, that in order to be successful a man must have faith in his destiny, and believe that God stands ready to help those who show a disposition to help themselves.

But to return to my story. As my state of health would not admit of confinement in the shop, I abandoned my trade; and for the purpose of busying myself with some out-door employment during the summer season, I purchased a few acres of land and undertook its cultivation on a kind of garden plan. After working the land one year I sold it, as it did not prove to be a suitable piece for my purpose. I then engaged more or less in light jobs, of such work as I was able to do. Being somewhat accustomed to the use of tools, I was more or less engaged with the carpenter and joiner, in doing such parts of the work as I was qualified to perform. About this time, in the fall of 1844, I, in company with another young man, took a trip West, and spent the time mainly in hunting and trapping in the state of Illinois, and returned again in the spring much improved in health.

But now an entirely new business presented itself to my mind, and one which was destined to supersede all others. The idea of fruit-growing, for the first time flashed across my mind. From whence came the vision I will not undertake to determine; suffice it to say that from whatever source it proved effectual, taking deep root, though in an uncultivated soil. I was soon all aflame with the idea, and immediate action seemed to be called for. But what course was there for me to pursue? I was in almost total ignorance on the subject. Means, knowledge, experience—every thing were wanting but the inspiration that prompted me to action. But "where there is a will there is a way," according to an old adage; and acting on that principle I set about the first thing which presented itself, and that was the purchase of a book which treated on that subject, if such an one could be found. In this I was successful, and immediately set about the study of its contents. The subject of the cultivation of fruits and fruit-trees became my theme by day and by night, so to speak, as my sleepless nights were more or less occupied with thoughts

on the subject, and it frequently entered into my dreams when asleep. I had been an admirer of trees and forests from my boyhood, but never had attempted, or in fact known, scarcely anything of their cultivation and growth.

The part I first studied, and which I proposed to put into immediate practice, was that of budding and grafting. But in casting about for ways and means, an obstacle presented itself to mind. In undertaking the business of grafting, could I expect to be patronized? Would people ask a greenhorn into their orchards to lop off the branches, thus spoiling their trees perhaps, and get nothing in return? Would I be allowed to make the experiment? Such obstacles seemed sufficient to discourage the undertaking. Nevertheless, the necessary preparation went on. Scions of the best varieties of the different kinds of fruits were procured and carefully stored for the winter, and the necessary implements for operation were got in readiness. Meantime I was gaining a theoretical knowledge which gave me confidence of success, which I diffused as opportunity offered. At this juncture, as in the case of new converts, I did perhaps more preaching than practice. However, the contagion spread, so that on starting off with but a single job on hand that I had been lucky enough to secure, I thenceforward continued right on through the grafting season, having as much work, and even more than I could attend to. The work of the season being accomplished, it is needless perhaps to say that I looked forward with considerable anxiety to the latter part of summer—the time for determining the amount of good or ill success that were to crown my efforts. But on counting the grafts it was found that I had been quite successful. Indeed, old experienced grafters were surprised at my good luck; and my reputation as a grafter became established, and I prosecuted the business the following year on a still larger scale.

THE CIRCULAR.

O. C., MONDAY, NOVEMBER 23, 1868.

OUR MUCK-HEAP.

NO. VII.

CRITICISM OF NEW HARMONY, CONTINUED.

Extracts from reports of two meetings of the O. C.

H. R. Perry.—I think the cause of Owen's failure was, that he did not understand the spiritual side of Socialism, or did not pay attention to it.

E. H. Hamilton.—My admiration is somewhat excited, to see a man that was prospering in business as Mr. Owen was, turn aside from the general drift of the world, toward social improvement. I have the impression, that he was sincere in giving his attention to the subject. He backed up his theories and ideas with his money to a certain extent. So I say the movement excites my interest, and it seems to me rather a noble manifestation of humanity, so far as it goes. That is one thought that has arisen in my mind. Another thought is this: Mr. Owen required other people to be what he was not himself. He complains of his followers, that they were not teachable. I do not think he was a teachable man. He got a glimpse of the truth, and the possibilities in the direction of Communism; and it is interesting to see the conviction that worked in his mind in this direction. But he adopted certain ideas as to the way in which these results could be obtained practically, and it seems to me, in regard to those ideas, he was not teachable. It must be manifest to all candid minds, that all the improvement and civilization of the present time, go along with the development of Christianity; and I am led to wonder why a man with so much discernment and honesty as Mr. Owen, had not more receptivity to the truth in this direction. It seems to me he was unresponsive to the truths of Christianity, as the people he got together at New Harmony were to his principles. As to his favorite dogma, "that a man's character is formed for him, and not by himself," I suppose we might admit, in a certain sense, that a man's character is formed for him by the grace of God, or by evil spirits. But this doctrine, that man is wholly the creature of mere external circumstances, when held by a man of Owen's discernment, seems foolish and pig-headed. From my standpoint, that view of human nature is very shallow.

W. H. Woolworth.—Owen does not seem to have had any idea of the "doctrine of election" in forming

his Community; he took in all sorts, as the Universalists do into heaven.

S. R. Leonard.—The people he had to deal with in Scotland were of the servile class, were employes in his cotton-factories, and were easily managed, compared with those he collected here in the United States. When he went out west, and undertook to manage a family of a thousand democrats, he began to realize that he did not understand human nature, or the principles of Association.

F. W. Smith.—I understand that Owen did not educate and appoint men as leaders and fathers, to take care of the society while he was crossing the ocean back and forth. He undertook to manage his own affairs, and at the same time to run this Community. Our experience has shown that it is necessary to have a father of such a family for daily and almost hourly advice. I should think it would be doubly necessary in such a Community as Owen collected, to have a wise man always there, to regulate matters.

W. G. Kelly.—Even if he had had true principles, he could not have succeeded without educating a strong body of men in close unity with himself, who should act as teachers to others. We have learned that there must be strong unity to start with.

H. J. Seymour.—I should not object to Owen's doctrine of circumstances, if he would just admit that the one great circumstance of a man's life is the possibility of finding out and doing the will of God, and getting into vital connection with him.

G. Cragin.—I think Owen undertook a bigger job than he was prepared for. While he was managing that factory village at New Lanark, it grew up under his hands from a state of abject barbarism and misery, to one of great prosperity, and considerable refinement and culture. But those operatives were mere children, compared with those he assembled at New Harmony. He was qualified to teach an infant school, and had brought up that miserable neighborhood into comparative respectability. But because he was a good schoolmaster for small children, it did not follow that he was competent to manage full grown men. He supposed he was qualified to teach and manage a thousand men filled with independent notions; and he failed, of course.

G. W. Hamilton.—When I was out west I met some persons who claimed to be disciples of Owen. From what I saw of them, I should judge it would be very difficult to form a Community of such material. They were very strong in the doctrine that every man has a right to his own opinion; and declaimed loudly against the operation of religion upon people. They said the common ideas of God and duty operated a great deal worse upon the minds and characters of men, than southern slavery. There is enough in that idea of independence, to break up any attempt at Communism.

T. R. Noyes.—The novelty of Owen's ideas and his rejection of all religion, prevented him from drawing into his scheme the best class in this country. Probably for every honest man who went to New Harmony, there were several parasites ready to prey on him and his enterprise, because he afforded them an easy life without any religion. Even if he might have got on with harmless, simple-minded men and women, it was out of the question with these people.

H. J. Seymour.—I have sometimes thought that a special devil's inspiration attended those attempts to form Communities. That was evident in the Skeneateles Community, and others. As soon as the members got together, they would begin to preach infidelity, as though that was their main business.

W. H. Woolworth.—Owen's theory, that good circumstances would make good men, was putting the cart before the horse. You must have good men to make good circumstances.

C. A. Burt.—It has seemed to me that there are only two ways of governing such an institution as a Community: it must be done either by law or by grace. Owen got a company together and abolished law, but did not establish grace; and so, necessarily failed.

L. Bolles.—I was a good deal interested, for a time, in Adin Ballou's Community. Since coming here I have had to criticise the spirit I took on at that time. In looking at Ballou and Owen, I have thought there was a family likeness. From a superficial view of that class of men it would appear, that they were exalted by sanguine hope and an ideal that was very beautiful and very perfect; and that they had too much faith for their time—too much faith in humanity; that they were several hundred years in advance of their time; and that the age was not good enough to understand them and their beautiful ideas. That is the superficial view of these men. Now I think the truth is, they were not up to the times; that mankind, in point of real faith, were ahead of them. Their view, that the evil in human nature is owing to outward surroundings, is an impeachment of the providence of God. It is the worst kind of unbelief. But they have taught us one great lesson; and that is, that good circumstances do not make good men. I believe the circumstances of mankind are as good as Providence can make them, consistently with their own state of development and the well-being of their souls. Instead of seeking to sweep away existing governments and forms of out-

ward things, we should thank God that he has given men institutions as good as they can bear. We know that he will give them better, as fast as they improve beyond those they have got.

J. B. Herrick.—I have been a good deal interested in one point Mr. Noyes makes. He says, although the apparent effect of the failure of Owen's movement was to produce discouragement, that down below all that discouragement there is, in the whole nation, generated in part by that movement, a hope watching for the morning. We have to thank Owen, or rather, to thank God for using Owen and Fourier for stimulating the public mind and getting it to that state in which it is able to receive and keep this hope for the future.

E. H. Hamilton.—A term used among us a good deal in the beginning of our experiment was, "Vital society." That phrase expresses what must have been lacking in New Harmony; they had no vital society. You can not conceive of anything like living organization where there is not mutual attraction of the parties. There can not be any organization, or anything like a Community, unless people come together in love. Go back to the old revival times, when there was a great deal of brotherly love, and you find the beginning of Communism. Owen was certainly a great way behind the day of Pentecost, and I think he was a good deal behind the organization of revival times.

H. J. Seymour.—I suppose if Owen had examined any organization that was successful, he would have found among the members, confidence in one another. In order to act in an executive way and accomplish anything, it is necessary that some—probably the majority of the members—should often delegate their power to one or more of their members, who shall carry out the purposes of the body. Now if we undertake to delegate power to any body, it is necessary that we should have confidence in him. That is the foundation of our government. We have to delegate our power to individuals, and we must have confidence in those individuals. A man has to begin and work for a series of years to win our confidence. This spirit of confidence has been shed abroad among us, till it has enabled us to put entire confidence in one another. But if we undertake to judge Owen's movement by such a rule, what do we find? A great mass of men tumbled together, without any confidence in one another. Where such was the fact, how could there be any unitary movement, or anything but discord and downfall?

E. H. Hamilton.—I am a good deal interested in the way Mr. Noyes has treated this subject, and am quite desirous of taking the large-hearted view of it. I think while we should be free to criticise Owen, we should rise out of anything like sectarian party-spirit, that sees good only in our own borders. To me it is a very interesting idea, that Revivalism and Socialism have been working for the same end. It is a grand idea that both are in the heart of the nation. The more I think of it the more I feel it is true. The Puritans came to this country with Revivalism and the love of God in their hearts, and brotherly love toward one another. We may say that Revivalism has been in the heart, and Socialism in the head of the nation, from the beginning; and these finally resulted in a republican form of government, which is an attempt at organization on the principles of righteousness, civilization, and justice—a government which will take care of itself without being under lords and kings. And this is half way toward Communism. * * * This discussion kindles in my heart a love for Communism, and an appreciation of the spirit of organization. I see that the spirit of harmony and organization comes from heaven, and the spirit of discord and selfishness from below. I appreciate organization, if it does not include more than two or three who come together in vitality, and do battle for the spirit that can submit to and love one another in the true way.

C. W. Underwood.—I think Owen's experiment pretty clearly demonstrates that there is no such thing as organization or unity, without standing upon Christ and religion. Then on the other hand we can see that Owen did do a great deal of good. The churches were compelled to adopt many of his ideas. He certainly was the father of the infant-school system; and it is my impression he started the reform-schools, houses of refuge, etc. He gave impulse, at any rate, to the present reformatory movements. Many of his moves in this direction were taken up by the churches and carried still farther.

Concluding Remarks by J. H. N.

It is worth notice, as a coincidence with notions prevailing among us, that Owen succeeded admirably in a factory, and failed miserably on a farm. Whether the 30,000 acres had anything to do with his actual failure or not, I believe they would have finally been the ruin of his Community, if it had not failed as it did.

We have reason to believe from many hints, that whisky had considerable agency in the demoralization and destruction of New Harmony. The affair of

Taylor's distillery, related in our last number, is one significant fact. Here is another from Macdonald:

"I was one day at the tan-yard, where Squire B. and some others were standing, talking around the stove. During the conversation Squire B. asked us if he ever told us how 'he had served old Owen in Community times.' He then informed us, that he came from Illinois to New Harmony, and that a man in Illinois was owing him, and asked him to take a barrel of whisky for the debt. He could not well get the money, and he took the whisky. When it came to New Harmony, he did not know where to put it, but finally hid it in his cellar. Not long after this, Mr. Owen found that the people still got whisky from some quarter, he could not tell where, though he did his best to find out. At last he suspected Squire B., and accordingly came right into his shop and accused him of it; on which Squire B. had to 'own up' that it was he who retailed the whisky—he had to take it for a debt, and what else was he to do to get rid of it?" Mr. Owen turned round, and in his simple manner said, 'Ah! I see you do not understand the principles.' This story was finished with a hearty laugh at 'old Owen,' I could not laugh, but felt that such men as Squire B. really did not understand the principles; and no wonder there are failures, when such men as he thrust themselves in, and frustrate benevolent designs."

It was too early for a Community, when this country was "a nation of drunkards," as it was in 1825. It was whisky that broke up the Icarians, and turned old Father Cabot out of his own Community to die of a broken heart.

Owen, in his old age, became a Spiritualist, and in the light of his new experience confessed what I should call, the principal cause of his failure. Sargent, his biographer, referring to chapter and verse in his publications, says:

"He confessed that until he received the revelations of Spiritualism, he had been quite unaware of the necessity of good *spiritual conditions* for forming the character of men. The physical, the intellectual, the moral, and the practical conditions, he had understood, and had known how to provide for; but the spiritual he had overlooked. *Yet this, as he now saw, was the most important of all in the future development of the human race.*"

In the same new light, Owen recognized what I should call, the principal cause of all real success. Sargent continues:

"Owen says, that in looking back on his past life, he can trace the finger of God, directing his steps, preserving his life under imminent dangers, and compelling him onward on many occasions. It was under the immediate guidance of the Spirit of God, that during the inexperience of his youth he accomplished much good for the world. The preservation of his life from the peculiar dangers of his childhood, was owing to this inspiring Spirit. To this superior invisible aid he owed his appointment at the age of seven years, to be usher in a school, before the monitorial system of teaching was thought of. To this he must ascribe his migration from an inaccessible Welsh county to London, and then to Stamford, and his ability to maintain himself without assistance from his friends. So he goes on recounting all the events of his life, great and small, and attributing them to the *special providence of God.*"

Owen's method of getting together the material of his Community, seems to me, the most obvious *external* cause of his failure. It was like advertising for a wife; and we never heard of any body's getting a good wife by advertising. A public invitation to "the industrious and well-disposed of all nations" to come on and take possession of 30,000 acres of land and a ready-made village, leaving each one to judge as to his own industry and disposition, would insure a prompt gathering—and also a speedy scattering.

This method, or something like it, has been tried in most of the non-religious experiments. The joint-stock principle, which many of them adopted, necessarily invites all who choose to buy stock. That principle may form organizations that are able to carry on the businesses of Banks and Railroads after a fashion; because such businesses require but little character, except zeal and ability for money-making. But a true Community, or even a semi-Community, like the Fourier Phalanxes, requires far higher qualifications in its members and managers.

The Socialist theorists all assume that Association is a step in advance of Civilization. If that is so, we must assume also, that the most advanced class of Civilization is that which must take the step; and a discrimination of some sort will be required, to get that class into its work.

Believing as I do, that Bible-religion is the highest

school of Civilization, I do not expect that Association on any large scale will succeed, till the religious classes take hold of it, or perhaps I should say, till the Socialists become religious.

There was a time when the Revivalists were really at the front, and nearer to the Pentecostal element of organization than any other class. But they stopped short of a reorganization of society and fell back. Then the non-religious regiments were pushed forward, and after many a heroic charge in the direction of Socialism, they also stopped and fell back.

Now the question for the future is, Will the Revivalists go forward into Socialism; or will the Socialists go forward into Revivalism? I do not expect any further advance, till one or the other of these things shall come to pass; and I do not expect overwhelming victory and peace till both shall come to pass.

Judging from all my experience and observation, I should say, that the two most essential requisites for the formation of successful Communities, are *religious principle* and *previous acquaintance* of the members. Both of these were lacking in Owen's experiment. The advertising, joint-stock method of gathering, necessarily ignores both.

How then is Association, on any general scale, possible? I answer frankly, that I see but one way, and that is by the *conversion of the local churches into Communities*. In that case Communism would have the advantage of previous religion, previous acquaintance, and previous rudimental organizations, all assisting in the tremendous transition from the old world of selfishness, to the new world of common interest. I believe that a church that is capable of a genuine revival, could modulate into daily meetings, criticism, and all the self-denials of Communism, far more easily than any gathering brought about by general proclamation for the sole purpose of founding a Community.

If the churches can not be put into this work, I do not see how Communism is going to be propagated. Exceptional Associations, like the O. C., may be formed here and there by careful selection and special good fortune; but how general society is to be resolved into Communities, without some such transformation of existing organizations, I confess I do not pretend to foresee. Providence may have other methods in store; but they have not come to my view. My hope is that churches (of all sorts) will by and by be quickened by the Pentecostal Spirit, and begin to grow and change, and finally, by a process as natural as the transformation of the chrysalis, burst forth into Communism.—Meanwhile the O. C. will not trouble itself much about the question of propagandism: but go on with its demonstration of possibilities, surely believing that the Powers which have helped us to make a beginning, have also provided for the end.

STIRPICULTURE.

Newspaper Squibs—Darwin's Observations.

WHAT we said about scientific propagation in our last article on Community Children, seems to have been the occasion of some queer mistakes and considerable wit in the papers about the country. Here is a specimen of the *mistakes*, taken from the *Boston Investigator*. It looks a little as though it was a "mistake made on purpose."

THE ONEIDA COMMUNITY.

MR. EDITOR:—It seems by the following, which I find in the Banner of Light, that the Oneida Community is improving, or, in other words, has abandoned a principle which gave it a bad notoriety. Glad to hear it.

R. D.

STIRPICULTURE.—This term means the culture of race. It is used in connection with the newly taken resolution of the Oneida (N. Y.) Community to abandon their long tried experiment of celibacy, and come back to the old accepted theory of increase and multiplication. The new determination is formally announced in the CIRCULAR, which is the official organ of the Community. For twenty years the rule of singleness and celibacy has been carried out, and now, on a sudden, there is a complete revolution in the opinion of the society. So remarkable a change is not to be chronicled every day, nor would it be possible to account rationally for it, except by referring it to that strongest of all human passions, which was implanted for a wise purpose in our nature. Some ascribe the past abstinence of the Community to the fact that it has hitherto been engaged in a struggle for existence, and is now, for the first time, able to set up a nursery of children for the enlargement of the race. The new enterprise is to be undertaken—so it is given out—on scientific principles; and the CIRCULAR asks "all who love God and man to pray that they may succeed."

The next number of the *Investigator* has the

following handsome correction, for which our thanks are hereby tendered to the author.

"R. D." AND THE "BANNER."—CORRECTED.

MR. EDITOR:—Your correspondent, "R. D.," has been misled by the Banner man, who has not fully read the Oneida Community. The "opinions" of the Society, on the subject of propagation, have undergone no "sudden" change, if indeed they have changed at all—which I think they have not. A few children have been intentionally born there from the beginning of their organization. They have always given their reasons for having no more, and said when they should outgrow those reasons, they should change in practice.

They now simply announce that they have reached a state of things which justifies more propagation. They have never held the doctrine of "Celibacy;" have never taught the annihilation of "human passions." I am sure "human passions" were never under better control there than now. *Justice to all men.*

AUSTIN KENT.

The grave *New Haven Palladium* furnishes the following specimen of the *wit* that our remarks on stirpiculture called forth:

The Oneida Community has made a change of base on the great social question. They have been too poor heretofore to indulge in the luxury of children; but have grown rich now, and propose to build a nursery and to proceed in "stirpiculture on scientific principles." The CIRCULAR, their organ, asks "all who love God and man, to pray that they may succeed." It don't require any special aid from above, but is "as easy as rolling off a log," unless the Oneida saints have grown too old for that sort of thing.

We beg pardon for contradicting you, Mr. Palladium, but *scientific* propagation is not so easy as you represent. We don't believe you ever tried it. You are thinking of the old "hit-or-miss" way of propagating, which is thoroughly *unscientific*. That is easy enough no doubt. But if you will try propagation in the patient, discriminating way that cattle-breeders, for instance, follow in producing their Durhams and Shorthorns and Ayrshires, we will warrant that you will find it as hard as *rolling logs up hill*.

Read what the learned Darwin saith on

THE DIFFICULTIES AND NICETIES OF STIRPICULTURE IN BREEDING DOMESTIC ANIMALS.

Indomitable patience, the finest powers of discrimination, and sound judgment must be exercised during many years. A clearly predetermined object must be kept steadily in view. Few men are endowed with all these qualities, especially with that of discriminating very slight differences; judgment can be acquired only by long experience; but if any of these qualities be wanting, the labor of a life may be thrown away. I have been astonished when celebrated breeders, whose skill and judgment have been proved by their success at exhibitions, have shown me their animals, which appeared all alike, and have assigned their reasons for matching this and that individual. The importance of the great principle of Selection mainly lies in this power of selecting scarcely appreciable differences, which nevertheless are found to be transmissible, and which can be accumulated until the result is made manifest to the eyes of every beholder. * * *

What man has effected within recent times in England by methodical selection, is clearly shown by our exhibitions of improved quadrupeds and fancy birds. With respect to cattle, sheep and pigs, we owe their great improvement to a long series of well-known names—Bakewell, Colling, Ellman, Bates, Jonas Webb, Lords Leicester and Western, Fisher Hobbs, and others. Agricultural writers are unanimous on the power of selection: any number of statements to this effect could be quoted; a few will suffice. Youatt, a sagacious and experienced observer, writes, the principle of selection is "that which enables the agriculturist, not only to modify the character of his flock, but to change it altogether." A great breeder of Shorthorns says, "In the anatomy of the shoulder modern breeders have made great improvements on the Ketton Shorthorns by correcting the defect in the knuckle or shoulder-joint, and by laying the top of the shoulder more snugly into the crop, and thereby filling up the hollow behind it. . . . The eye has its fashion at different periods; at one time the eye high and outstanding from the head, and at another time the sleepy eye sunk into the head; but these extremes have merged into the medium of a full, clear, and prominent eye with a placid look."

Again, hear what an excellent judge of pigs says: "The legs should be no longer than just to prevent the animal's belly from trailing on the ground. The leg is the least profitable portion of the hog, and we therefore require no more of it than is absolutely necessary for the support of the rest." Let any one compare the wild boar with any improved breed, and he will see how effectually the legs have been shortened.

Few persons except breeders, are aware of the

systematic care taken in selecting animals, and of the necessity of having a clear and almost prophetic vision into futurity. Lord Spencer's skill and judgment were well known; and he writes, "It is therefore very desirable, before any man commences to breed either cattle, or sheep, that he should make up his mind as to the shape and qualities he wishes to obtain, and steadily pursue this object." Lord Somerville, in speaking of the marvellous improvement of the New Leicester sheep effected by Bakewell and his successors, says, "It would seem as if they had first drawn a perfect form, and then given it life." Youatt urges the necessity of annually drafting each flock, as many animals will certainly degenerate "from the standard of excellence which the breeder has established in his own mind." Even with a bird of such little importance as the canary, long ago (1780-1790) rules were established, and a standard of perfection was fixed, according to which the London fanciers tried to breed the several sub-varieties. A great winner of prizes at the Pigeon-shows, in describing the Short-faced Almond Tumbler, says, "There are many first-rate fanciers who are particularly partial to what is called the goldfinch beak, which is very beautiful; others say, take a full-size round cherry, then take a barley-corn, and judiciously placing and thrusting it into the cherry, form as it were your beak; and that is not all, for it will form a good head and beak, provided, as I said before, it is judiciously done; others take an oat; but as I think the goldfinch-beak the handsomest, I would advise the inexperienced fancier to get the head of a goldfinch, and keep it by him for his observation." Wonderfully different as is the beak of the rock-pigeon and goldfinch, undoubtedly, as far as external shape and proportions are concerned, the end has been nearly gained.

Not only should our animals be examined with the greatest care whilst alive, but as Anderson remarks, their carcasses should be scrutinized, "so as to breed from the descendants of such only as, in the language of the butcher, cut up well." The "grain of the meat" in cattle, and its being well marbled with fat, and the greater or less accumulation of fat in the abdomen of our sheep, have been attended to with success. So with poultry, a writer, speaking of Cochinchina fowls, which are said to differ much in the quality of their flesh, says, "the best mode is to purchase two young brother cocks, kill, dress, and serve up one; if he be indifferent, similarly dispose of the other, and try again; if, however, he be fine and well-flavored, his brother will not be amiss for breeding purposes for the table."

The great principle of the division of labor has been brought to bear on selection. In certain districts "the breeding of bulls is confined to a very limited number of persons, who by devoting their whole attention to this department, are able from year to year to furnish a class of bulls which are steadily improving the general breed of the district." The rearing and letting of choice rams has long been, as is well known, a chief source of profit to several eminent breeders. In parts of Germany this principle is carried with merino sheep to an extreme point. "So important is the proper selection of breeding animals considered, that the best flock-masters do not trust to their own judgment, or to that of their shepherds, but employ persons called 'sheep-classifiers,' who make it their special business to attend to this part of the management of several flocks, and thus to preserve, or if possible to improve, the best qualities of both parents in the lambs." In Saxony, when the lambs are weaned, each in his turn is placed upon a table that his wool and form may be minutely observed. "The finest are selected for breeding, and receive a first mark. When they are one year old, and prior to shearing them, another close examination of those previously marked takes place: those in which no defect can be found receive a second mark, and the rest are condemned. A few months afterwards a third and last scrutiny is made; the prime rams and ewes receive a third and final mark, but the slightest blemish is sufficient to cause the rejection of the animal." These sheep are bred and valued almost exclusively for the fineness of their wool; and the result corresponds with the labor bestowed on their selection. Instruments have been invented to measure accurately the thickness of the fibres; and "an Austrian fleece has been produced of which twelve hairs equalled in thickness one from a Leicester sheep." * * *

The care which successful breeders take in matching their birds is surprising. Sir John Sebright, whose fame is perpetuated by the "Sebright Bantam," used to spend "two and three days in examining, consulting, and disputing with a friend which were the best of five or six birds." Mr. Bult, whose pouter-pigeons won so many prizes and were exported to North America under the charge of a man sent on purpose, told me that he always deliberated for several days before he matched each pair. Hence we can understand the advice of an eminent fancier, who writes, "I would here particularly guard you against having too great a variety of pigeons; otherwise you will know a little of all, but nothing about one as it ought to be known." Apparently it transcends the power of the human intellect to breed all kinds: "it is possible that there may be a few fan-

ciers that have a good general knowledge of fancy pigeons; but there are many more who labor under the delusion of supposing they know what they do not." The excellence of one sub-variety, the Almond-Tumbler, lies in the plumage, carriage, head, beak, and eye; but it is too presumptuous in the beginner to try for all these points. The great judge above quoted says, "there are some young fanciers who are over-covetous, who go for all the above five properties at once; they have their reward by getting nothing." We thus see that breeding even fancy pigeons is no simple art: we may smile at the solemnity of these precepts, but he who laughs will win no prizes.

COMMUNITY JOURNAL.

[For the week ending Nov. 21.]

ONEIDA.

—In the programme of entertainments Sunday evening, was an original farce, suggested by the remark of a visitor that our uninterrupted harmony made him think of the story of a man who boasted that he and his wife had lived together forty years without one quarrel, upon which his hearers thought what a dreadful dull time they must have had of it. We will reproduce it as well as we can on paper:

LIVELY TIMES.

Curtain rises. Scene: A supper-table; Mrs. Brown waiting for her husband; appears anxious and irritated; goes to the window several times; hears his step and seats herself at the table. Mr. Brown enters and sits down to his supper.

Mrs. Brown (stiffly).—Mr Brown, I suppose you are aware that you are ten minutes behind our time?

Mr. Brown.—I am aware of it, Mrs. Brown.

Mrs. B.—Well, Mr. Brown, if you had come when you should, and the supper had been ten minutes behind the time, you would have scolded like a house afire, you know you would.

Mr. B.—Very likely, Mrs. Brown.

Mrs. B.—You needn't call me Mrs. Brown! I know what made you so late. I saw you if it was dark. You were whispering with Susan at the gate. Good-for-nothing hussy! I won't have her in the house another day.

Mr. B. (pushing away his plate).—Who wants to eat such stuff as that? I wish you had spent the ten minutes you were waiting, in cooking this meat. It isn't half done!

Mrs. B.—It is done, Mr. Brown.

Mr. B.—It isn't done.

Mrs. B.—It is!

Mr. B.—Stop disputing me, Mrs. Brown.

Mrs. B.—I shan't!

Mr. B.—You shall!

Mrs. B.—I shall say anything I've a mind to!

Mr. B. (throwing his tea in her face).—Take that, then.

Mrs. B.—O, you brute! (springing up and pushing the table with all its contents upon Mr. Brown, who goes over with it, and under it. At this juncture in burst the children, disputing and pulling each other's hair. They tumble over Mr. Brown, who, extricating himself from the table and broken crockery, catches them by the legs and cuffs them right and left. At this Mrs. Brown flies to the spot and seizes Mr. Brown by the arm, when an indescribable melée ensues, amid which the curtain falls.)

"DREADFUL DULL."

The curtain rises again. A scene is presented like what is often enacted in the upper sitting-room when the Willow Place folks stop for a few moments after meeting, before taking the omnibus at the door. Mr. Hamilton sits at the center-table; lively groups are standing around, laughing and chatting. Presently Mr. Hamilton looks up from his reading and says,

"Mr. Langford thinks it must be dreadful dull to live as we do, year after year without any quarrelling. Who do you wish to quarrel with, Charlotte?"

Charlotte (catching hold of Ann in mock anger).—I want to quarrel with Ann. She has stolen my knitting-work and won't let me have it.

Ann.—Well, Charlotte works in the spooling-room all day, and I want to help her do her knitting.

Mr. H.—That's a great quarrel! Beulah, who would you like to quarrel with?

Beulah (holding up her work-box).—I want to quarrel with some one who has been to my box. I found a new pair of scissors here all done up in a paper, and I want to know who did it?

Mr. H.—What will you do to them?

B.—I'll demand of them what I've done to deserve such treatment, and then I'll give them—why, I'll give them a good hugging!

Mr. H.—Whew! What a dreadful quarrel! I shouldn't much object to having somebody quarrel with me like that. Now Charles, who will you quarrel with?

Charles.—O, I don't know how to quarrel. I wasn't brought up to it. But if it is really such a fine thing, I shall have to quarrel with the whole community for not letting me learn how. Perhaps though, I can pick a quarrel here with Theodore. Don't you love Julia?

Theodore (looking up from his book).—What if I do?

Charles.—Why, I love her, and she loves me.

Theodore.—Ah! I'm glad to hear it. That's a point of sympathy. It makes me love you.

Mr. H.—Here's a pretty quarrel! There won't any bloodshed result from such an affair as this. Well, if we can't quarrel we can sing. Come, what shall we sing? Let's have "O, come, come away!" The singing modulated into a dance, upon which the curtain fell.

SCRAPS FROM LETTERS.

"—, Minn., Nov. 10, 1868.—There is an article in the CIRCULAR of Nov. 2, about little fools and big fools, that reminds me of some writers in the Liberal—how illiberal they are, calumniating the author of true Christianity, of which we have so little. I can not put in rhyme what I thought on reading it; but it is that little fools worship Jesus of Nazareth, and big fools abuse him.

"F. H. WIDSTRAND."

A lady in San Francisco writes thus familiarly to her mother in the O. C. about the earthquake:

"* * * I suppose you have heard of the earthquake-shock which occurred here two weeks ago. Many have not got over the effects of it on their nervous systems yet, and I can assure you it was a fearful thing. We were all terribly frightened; and coming so soon after the dreadful South American earthquake, made it all the more alarming. We have had slight shocks every day since, until yesterday. To-day the schools re-open, having been closed since that day. I really hope we shall have no tremor sufficient to create another panic. Nearly all the large brick buildings were more or less damaged by chimneys and plastering falling. One of our chimneys is cracked so it will have to come down when the rush for masons subsides a little. J. had his ankle sprained (from which he has recovered, however), and this comprises all the damage done to us, excepting nervous derangement. I feel shocks all the time, and look up at the gas-fixtures and find them imaginary. Next in importance to the earthquake is election! They say this city and state go Republican, but full returns may turn the tables. It was an exciting week last week, with political meetings, and torch-light processions. Thank fortune my husband is not much of a politician, so he don't leave me alone to spend the evening the best way I can. We illuminated for the Republicans, and went out both nights to see the torch-lights, which were grand displays. We were much alarmed at the appearance of small pox in the city; but earthquakes and politics have almost banished it from memory, though it is not on the decrease, as the reports from the Hospital give a daily admittance of from three to five, and nearly one-half of the cases prove fatal. It is now, however, assuming a lighter form, and hopes are entertained that it will soon die out altogether.

F. H. C."

—I wish to say to the public goose, that I ought to have put at the bottom of my "Intercepted Letter" last week the explanation—THIS IS A JOKE!

H. J. SEYMOUR.

CORRESPONDENCE.

NOTES ABROAD.

Saratoga, Nov. 15, 1868.

DEAR CIRCULAR:—This is emphatically an age of posters, as it is in fact an age of shows. But in this town the rage for posting is carried one step further than in ordinary cases; and, considering the end sought, my heart beats a degree of sympathy. Side by side with the thousand and one rarities advertised on the walls and fences, may be seen in capitals, mottoes like the following:

"Prepare to meet thy God."

"Flee from the wrath to come."

"The time is short."

"After this the judgment."

"Jesus only is the Savior from sin."

This is said to be the work of a young woman, who, with her paste-pot and brush, drives about alone in her carriage, thus fulfilling her supposed mission. When jeered at by the rabble, as she often is, she smiles, says nothing, and keeps at her business. This same lady is sometimes seen at the railroad station, modestly distributing religious tracts to the multitude.

THE SPRINGS.

There are about twelve of them, more or less famous, besides others that have not been "tubed." New springs are occasionally discovered. About six months ago a sulphur spring was brought to light, said to contain remarkable healing properties. A few days since, while some laborers were digging to lay the foundation of a building connected with Congress Hall, they uncapped a boiling spring of pure, fresh water, which yields a supply sufficient to meet the wants of that extensive establishment. Shortly afterwards while prosecuting their work at a distance of but six or eight feet from the fresh-water spring, they unearthed a new mineral fountain, the waters of which bid fair to rival all its predecessors. The discharge is abundant, and the flavor of the water is like that of Congress spring, only more pungent. This is saying much for it. The way it boils and sparkles indicates the presence of large quantities of gas. What Mr. Hathorn, the proprietor of Congress Hall, will do with this spring, remains to be seen, but it would seem to be a great accessory to his waxing fortune.

The substratum of this valley appears to be a vast reservoir of mineral water, in untold varieties. It was but a year ago, or so, that a party in Balston Spa, having caught the petroleum fever, bored for oil. After descending six hundred feet they penetrated a chamber of mineral water, and the effect was tremendous. The confined gas mixed with the water rushed up through the aperture with a terrible noise, spouting to a height of sixty feet above the surface of the ground. This excess soon passed off, however; but the water, which seems to differ somewhat from anything of the kind in Saratoga, has an abundant flow, and a bottling house is being erected over the spot.

THE POPULATION

of Saratoga is about 8,000, with a prospect of numbering 10,000 at the next coming census. This includes resident settlers, only, most of whom are of New England birth. In this respect I judge that Vermont is largely represented. There is an extensive sprinkling of Germans, together with French and Irish; the number of transient summer visitors is immense, and the rush of the season just closed, all concur in saying, exceeds anything of the kind in the past.

HOTELS.

There are upwards of fifty. Indeed, during the summer rush of visitors almost every dwelling is converted into a temporary hotel or boarding-house. Conspicuous among them all stands out, of course, the New Congress Hall, first opened to the public last June. It was erected at a cost of \$600,000, and easily accommodates 1000 guests. Next to that is the Union Hall, which can accommodate as many more; and then the Clarendon, and so on down. For places of quietness, order, luxurious tables and moderate charges, I can recommend the Wilbur House and Continental Hotel. With three or four

exceptions, the Hotels are opened only to summer guests.

THE MERCHANTS.

Of these I can speak more definitely, as my business often places me in contact with them. As a class they are courteous and gentlemanly; not redundant with the suavity which too often shows itself among their brethren; but direct and single-eyed to the business in hand; affable, but dignified, telling you at once if they want your wares. I might here add that through the patronage of these merchants the O. C. twist has become a kind of necessity in this vicinity.

THE GRECIAN BEND.

Saratoga unquestionably is, or rather was, the headquarters of this most ridiculous of fashions. If the "tilting hoops" are indecent, the Grecian Bend, with its concomitants of pannier and trail, is monstrous. Some one has said that the United States gets her fashions from Paris, and Paris gets them from the devil. Allowing this to be true, I apprehend that the two young ladies from Brooklyn and Baltimore (I need not mention their names) who started this fashion here last July, jumped Paris altogether, and, undertook to make a direct importation. Whether this be so or not, I do not pretend to say; but they failed, and the history of their failure is so curious that, at the risk of repeating what you may have seen elsewhere in the newspapers, I will outline it for you. My authority is from those who witnessed the proceedings.

On a propitious day last July, in the fashionable parlors of Congress Hall, Miss W. made her debut with the Grecian Bend. The appearance was stunning. The men were transfixed with amazement; and young women, with their fans before their faces, looked at one another; and then tittered and looked shocked by turns. One of these observers was a gentleman by the name of Geo. Schmidt, a Penciligrapher by profession. That is, with a prepared paper in one hand and a pair of scissors in the other, he will image forth whatever takes his fancy—whether men, women, animals or landscapes. In less than five minutes time, the grotesque figure of Miss W., features and all, were outlined by the artist. The lady had a prominent nose, and the likeness was unmistakable. It was a shocking figure though—a kind of cross between a woman and Kangaroo, the Kangaroo predominating. If there was any caricature about it, the lady was herself responsible; and she so understood it; for she was among the first to see the production; was pleased with it, and took it to her room. But others caught a glimpse, and, recognizing the design, were eager for a copy. Schmidt was dextrous in throwing off duplicates, and, at 50 cents apiece, he went home with 50 dollars in his pocket, as the result of his day's work. The next day he returned, and found the elite hilarious over his Grecian Benda. Meanwhile Miss D., another Grecian Bendist and companion of Miss W., thinking perhaps that Schmidt's cuts would give impetus to the fashion, stood for her likeness. Schmidt's fame increased; the populace got hold of the cuts, and wild with excitement, made a rush for them. Then came on a reaction; the Grecian Bend began to be ridiculed; the two young ladies, losing patience and self-control, interfered with Schmidt's work and tried to stop it; the relations of Miss W. endeavored to buy him off; but his price being \$2,000, they did not give it, and the work went on. Then the proprietor of the Hotel told the artist to leave, and he went "over the way," to Union Hall, and, after a while was politely requested to leave there also. To his cottage, a mile away, the lucky German then repaired; where he pursued his calling with less molestation. Four hundred "Grecian Bends" constituted a day's work, and, at the end of five weeks, \$3,000 in green-backs had been taken in. At length the "Macedonian cry" from New York was telegraphed over the wires for the "Grecian Bend," and here was another harvest for Schmidt. Meantime what has become of the real Grecian Bend? The conflict between the originators of the fashion and the vendors of the black cut, was severe; and, for a time, it was doubtful which would prevail. The advocates of the style

fought with a bravery worthy a better cause, and modifications of the "Bend" were seen in the two Broadways of Saratoga and New York; but the ubiquitous presence of Schmidt's cuts was too much for them. Before Miss W. and Miss D. left Saratoga, in Schmidt's own words, they were straight as candles. Modifications of the pannier are retained here and there, but in this country the bend was abandoned weeks ago; and I am ready to look upon Schmidt as a public benefactor.

THE ARTIST.

Geo. Schmidt was reared in Dusseldorf, Germany—one of the foci of European art culture. In early life he had a passion for cutting the profiles and figures of his schoolmates; and by the persuasion of other artists his parents were prevailed upon to give him an education suited to his wishes and gifts. At eighteen, he visited Paris. It was just subsequent to the marriage of Napoleon Third. Some of Schmidt's cuts being shown the Emperor, his admiration was excited; an introduction followed; and by Napoleon's orders, three thousand francs in gold were placed in the hands of the young artist. This secured to him the patronage of the French court, and such men as Lamartine pushed him forward. But he was inexperienced, bashful and retiring in his disposition, and did not perhaps make the most, as such things go, of his opportunities. He is thirty-seven years of age; has been twelve years in this country, and is now reaping the reward due to his merit. There is a simplicity and artlessness about his manner which partakes of both the German and French nationalities. In regard to his art he stands comparatively alone, but is a complete master of the situation. His power to image forth whatever takes his eye is wonderful, and his manipulations when at work are perfectly magical. B.

LETTER FROM A NEW KITCHEN MAN.

O. C., Nov. 16, 1868.

DEAR BRO. JOHN:—I have been here about ten days, and so far as externals are concerned, am pretty thoroughly settled.

When I first came, it cost me some stretching of heart to take in a just conception of the great thing that the O. C. is. It took two days for me to give a hasty inspection of its surface. I then offered myself to Mr. W. as a candidate for business, with something of a feeling of wonderment as to where I should hitch on. To my surprise I was put into the position of morning kitchen-man. I hope you will henceforth bear it in mind, that I am one of the leading members of this fraternity, inasmuch as it is my business to give the first signal of each day's business battle in the morning. The starting of all this large concern, I regard as a truly honorable office, and especially do I consider the raking of coal fires a *grate* business.

I have an alarm-clock which is set to awaken me at quarter to five in the morning. The second or third day after my induction into office, thinking that I would be specially prompt and faithful, I wound it up at noon for the purpose of having the alarm go off the next morning. But only think of it! The unmannerly thing went off at quarter to five in the afternoon, just twelve hours before the time I had appointed. It chanced that one of the girls was looking for a book in the room, and it almost scared her out of her shoes. Next morning I was very wakeful (as I have been of late under a sense of my honors and responsibilities) and expecting every moment the signal to rise, when to my utter amazement and discomfiture, somebody bawled my name under the window, declaring that it wanted a quarter of six and that the kitchen corps were in great perturbation in consequence of my absence. Under the pressure of such tremendous circumstances, I think I am excusable for not taking my night garment off, in the tearing hurry with which I assumed my daily rig; though I may say for my own credit, that I did not lose the aforesaid garment in that way and have a serious search for it, as I understand one of our members did. Since this experience you must not be surprised that a sort of nervous anxiety

hovers around that little clock which is so fond of playing practical jokes.

I have been much impressed with the preparations that are made for feeding upwards of two hundred persons. People who enter the broad portal of our brick mansion-house, have no idea what a wealth of good things is under them. I went into that cellar for the first time to-day. Through the center were the apple-shelves loaded with the best fruit that the country affords. Those nice apples are distributed by Uncle Joseph every day in baskets in various places through the halls and passage-ways, and thus find an extensive home market. I also carry a jar of fresh-made apple-sauce, into the dining-room every morning. (Now don't infer from this reference to *earthen jars*, that we serve up young earthquakes for breakfast every morning.) On the east end of the cellar is a respectable row of casks of home-made wine, while on the west end, are ranged the cider barrels, the contents of which are arrested at that stage of fermentation at which they possess the maximum of palate-tickling sprightliness.

The vegetable cellar under another building is also an interesting place to visit. Such quantities of nice squashes as we have there! You know we are celebrated for squash and pastry. Then again such huge bins of mealy potatoes, *flowering potatoes* as one of our women expressed herself in her enthusiasm. I have special charge of the potatoe cooking, and I assure you that after they have been operated on by our Tontine-engine, they are *highly esteemed*.

There are some things that I see that are still mysterious to me. For instance the bakery is placed in the story beneath the children's department. Perhaps this is done on the principle of interchange of good offices, and the purpose in this case is to secure *well-bred* children. Another very mysterious thing that I notice, is the amount of beating they give to the eggs previous to putting them into cake. The hypothesis has suggested itself to me, that it is done for the purpose of killing the eggs very dead, lest the strong heat of the baking, might hurry up the hatching process, and peeping chickens might be exhumed from beneath the surface of the cake. However I do not mean to assume this as a positive theory too soon. It is well to be modest about such things.

Your loving brother, A. J. H.

CONCUSSION OF NON-ELASTICS.

[Mr. Muddlehead, a man in search of "perpetual motion," is met by his friend Quiz, who has often by ridicule, tried to cure him of his mania, but with indifferent success, as the following will show.]

Quiz.—I am glad to meet you, Muddlehead, as I have a knotty problem to solve, and want help. It pertains to the subject of motion and inertia.

Muddle.—I'm the very man for anything of that kind; the great study of "Perpetual Motion" clears the brain and fires the intellect. What is your question?

Quiz.—It is this: If two *perfectly non-elastic* balls, each composed of the same material, and of equal size, moving through space from opposite directions, and at the same rate of speed, should come in contact, what would be the result?

Muddle.—So far as the balls are concerned, complete and instantaneous cessation of all motion. Any fool could answer that!

Quiz.—Very well, but now suppose all the conditions to be the same as before, with only this difference: Allow one of the balls to be much larger than the other, would the result of the collision be the same?

Muddle.—Most assuredly *not*. The larger would overcome the motion of the smaller, and continue on its course in a straight line, forcing the smaller one along with it.

Quiz.—Does the small ball come to a full stop before its motion is reversed?

Muddle.—Of course it does, the instant the balls touch!

Quiz.—Now if the small ball comes to a full and complete stop at the moment of contact, allow me to inquire if the large ball also comes to a full, stop at the same instant?

Muddle.—Let me see—how is that? Y-e-s, it

must—I think—that is—don't see how it can be otherwise—it can't be—it does—yes, it stops.

Quiz.—If then the large ball stops at the same instant that the small one does, *they both stop*; and if both stop, I should really like to know what *power* enables the larger ball to overcome its inertia and "move on." Satisfy me on that point, and I shall have no difficulty whatever, in swallowing your whole theory of "perpetual motion," including your last *model*.

Muddle.—Really, I haven't time now to fully satisfy you on this point, but shall add another chapter to my great work on "Cause and Effect," which will fully and completely explain your whole difficulty. It will immediately follow my article on "cubing the sun." When my book is out, you shall have the first copy.

Quiz (with an inward groan).—You are very kind.

OEG.

A DOGGEREL.

BY OLD BILL.

I.

I am ill to my very core
With hunting meat, a beggar's store—
With lugging corn to a reeking, crazy still.
I would be somewhat a king,
And royal blessings bring.
I'd put the cross in every house,
A college a-top of every hill;
I'd have Communes in every vale,
And on every stream, a tow'ring, busy mill.

II.

I am ill to my very core—
Weary, faint and sore,
With plotting for self, and wife, and little Bill.
I would be a real king,
And royal blessings bring.
I'd put the cross in every house,
A college a-top of every hill;
I'd have Communes in every vale,
And on every stream, a tow'ring, busy mill.

A. B.

Willow Place, Sept. 28, 1868.

NEWS AND ITEMS.

THE Erie railroad war is re-opened.

THE late English elections were attended with riots.

THE new Suspension Bridge at the Falls will be opened to the public the latter part of this month.

HON. Ezra Cornell has received more than two thousand letters from young men, asking admission to the Cornell University, on the manual labor basis.

SHOCKS of earthquake were distinctly felt on Staten Island at the same time they were felt in Elizabeth, New Jersey, last Sunday night. A strong scent of sulphur accompanied the shocks, which were quite severe.

THE National Christian Convention met in New York last week. Among other questions, they discussed what means can be employed for the great masses of the poor people with a direct view to their conversion? and what is the agency of woman in the religious field? One clergyman severely criticised the popular system of *peu* renting, and warmly advocated *free seats* for all the poor as well as the rich. The Rev. Cyrus D. Foss said that "the churches have no particular desire to touch the poor. The most they do is to plant their batteries inside of stone edifices, whence they expect to shoot the grace of God into the poor districts of the city; that many of the churches were an offense to God and a joy to the devil. That the great want of the church is *impulse*, and fewer doctrines and methods. We want to get at the central ideas of Christianity, and not run after details." One clergyman said the great want of Protestantism is the aid of woman; that we are weak because we have rejected the noblest of mankind from the work which Christ gave us to do. There are hopeful indications that a progressive class of clergymen are entering upon the stage.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 589 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 35. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers" in the popular sense of the term. They call their social system *Complex Marriage*, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST AND SEWING SILK.

Machine Twist, of our own manufacture (Willow-Place Works): also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *cart de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by B. Newhouse. Second edition; with new Narratives and Illustrations. 260 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or *Self-Control in Sexual Intercourse*. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per dozen.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75.

The above works are for sale at this office.

MESSRS. TRUBNER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR and orders for our publications.